The Brethren's Evangelist.

M. R. HOLSINGER & CO., "LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION." $2.00 per Annum in Advance.

VOL. VI. ASHLAND, O., WEDNESDAY, NOV. 15, 1884. NO. 45.

LET ARISTOCRISY THINK.

Who shall judge man from his manners ?
Who shall know him by his dress ?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone ;
There are purple beds and golden,
Hidden, crushed and overthrown.
God, who counts by souls, not dresses,
Loves and prospers you and me ;
While he values thrones the highest,
But as pebbles in the sea.

Man upraised above his fellows,
Oft forgets his fellows then ;
Masters—rulers—lords remember
That your meanest minds are men !
Men of labor, men of feeling,
Men of thought and men of fame,
Claiming equal rights to sunshine
In a man's ennobling name,

There are foam-embroidered oceans,
There are little wood clad rills :
There are feeble inch-high saplings.
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me ;
For to him all vain distinctions
Are as pebbles in the sea.

Toiling hands, alone are builders
Of a nation's wealth and fame,
Titled laziness is pensioned,
Fed and fattened on the same ;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light ;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression to his titles
But as pebbles in the sea.

WHY MEN FAIL.

BY DR. P. FAHRNEY.

Incompetency is the most important reason why men fail in their undertakings. A man may have a good education and his friends advise him to teach. But it is soon discovered that he lacks other qualifications, but he keeps on and remains a failure all his lifetime, just because he failed to find his vocation. The want of independence is another cause why people fail, they are always taking other peoples' advice and seem to have no mind of their own. They stand always with the majority. It is well to heed and consider advice when it is accompanied with good reasons, but he who can benefit by other peoples' advice is the one who has capacity to weigh evidence.

Much of the misery and suffering in this life could be avoided only for the superstitions of the people. At one time it was supposed that education was the antidote for all the evils of life. But alas ! there is as much superstition amongst educated people as amongst the uneducated, only it is of another kind. While there is much to avoid in religion as superstition, it is found that the rationalist who has no religion at all is just as superstitious as the most pious church member. He is simply negative. He is just as liable to become a bankrupt, his children are as liable to contract diseases as other peoples'.

There is a difference between true Christianity and popular reform and the two should be kept separate, but one should not despise the other.

It is popular reform that I am now considering. And it is to be hoped that the work will go on. Long years ago a man could kill his child and club his wife and it was nobody's business. In Germany colleges had the right to punish students with the death penalty. Many of us can remember when an animal—and even the noble horse—could be worked clubbed or starved to death. Such conduct is now an imprisonable offense. A father had a right to neglect the education of his children, but in Illinois that no longer exists. The time has been when society excused the man who neglected his aged parents, on the grounds that "he has so large a family to provide for." But if the present order of things continues, the day is not far off when a poor man will be relieved of the care of his children and be compelled to look after his old parents. Children grow up to become useful or dangerous to society and society has a right to look to their moral and physical development. The idea that innocent children must suffer because an incompetent man was responsible for their existence was horrible. To tax the rich for the children would meet with opposition at first, and so did they oppose taxation for popular education. This is the first cold and frosty morning of the season and hundreds out of the thousands of children who will attend school to-day, under the compulsory law, will come barefooted and shivering. They may contract diseases and become lifelong weaklings, and society will have the care of still weaker offspring. To tax the rich to clothe the poor, would be no hardship, they would need only to make a little less display on their own children.

It is estimated that fifty per cent. of the population of children die before matnrity, and one-half the survivors cannot support themselves by creating the means. Thus spoke the U. S. commissioner of education in a lecture in the manual training school of this city—a school founded by philantropists, one giving $20,000, another $5,000, and numerous other less sums.

But why should such work rest upon the shoulders of a few benevolent people, why not bear one another's burdens and let the tax payers carry the load. Inside of three years the tax-payers of this city will carry the load. Every man cannot be a Christian, perhaps, but every one can be a philanthropist. He can raise one voice against permitting children to go barefooted to school under a compulsory law.

The idea is becoming popular now that every boy must learn to create means by learning a trade, and every girl must learn to take care of means created by the opposite sex. Hence we have cooking schools and schools where trades are to be learned. The short-sighted working men have not a little to bring this about, by their trades unions. These unions it is well known, are opposed to their employers taking apprentices, while their own wives are not the best and most economical housekeepers. There is a determination upon the part of those who can see the tendencies of these evils to overcome them by educating the *hand* and the *mind* and thus prevent the revolution in the not far-off future. It is better to educate people than to shoot them. And this must come out of the taxpayers who will be just as happy afterwards as before. There will then not be so many failures. The wages *skilled* mechanics receive are large enough if they could be learned to save them. What the doctors do not get the saloon-keepers in too many instances are sure to receive. Either these people must have guardians or they must reform. To relieve them of the education of their children—provided it is the right kind—will go a great ways to remedy the growing evil. And incompetency—the greatest cause of failures in life—will be removed to a large extent.

It becomes Christians as well as other public spirited people to give a helping hand, but it is not right to confound this kind of work with Christianity and thus divide it amongst the churches. The "Bible in the public schools" has in the past caused much trouble in this city and when people can once agree to separate religion and popular education (only so it is moral) as well as they have long since agreed to separate church and state, then and not until then will we have the desired reform.

Chicago, Ill.

"SIFTINGS" SIFTED.

BY C. H. BALSBAUGH.

Not an unusual thing. Jesus alone carries the perfectly chaffless wheat. With our best winnowing, our most fervent aspirations and arduous efforts to be like Emmanuel, "we have not attained, neither are we already perfect." Notwithstanding great learning and repeated Bible readings and multiplied titles of erudition and honor, we may miss the truth in very simple matters.

That incisive, fascinating writer, the double doctor J. A. Miller, of California, cannot hide his step under an authoritative diction. The Grammar of God will stand, no matter what Webster or Brown has to say. *Holiness* is indeed the grand fundamental imperative of redemption. "*Be ye holy for I am holy.*" Here we have the radical injunction of moral being and the reason. To be "*redeemed* from *all iniquity*," and be "*purified* unto *God* a *peculiar* people," is the inspiring hope and work of Christianity. Titus 2:14. But this one essential of salvation is just like the Divine holiness itself which extends to all His *works*. The passage above quoted closes thus : "*Zealous of good works.*" This copulation of the Holy Ghost we divorce at our peril.

Essential is a very critical word, and it seems easy to convert it into an ugly logical club with which to batter the very citadel of "truth as it is in Jesus." Those who have read Horace Bushnell's book entitled "God in Christ," have a pretty fair idea what logic can do with divine Revelation. When Jesus says, "he that *believeth* and is *baptized*, shall be *saved*," it is dangerous logic to depreciate the symbolical on the plea that "*purity*" is the one essential to salvation as if God meant us to work differently from himself, and dissolve the unity of spirit and form. The holiness which God demands, and without which we *cannot* see the Lord, is as vitally connected with the objective in the life of the redeemed as in the life of the Redeemer. Without such connection there would be neither Humanity nor Incarnation. The inclusion of the tangible in the spiritual is essential to the constitution of Man, whether Adamic or Godman. In commanding external observances as expressions of spiritual verities, God adheres to a principle without which the entire Bible would be null, and, and no such thing as revelation, whether by matter or letter, could ever have occurred. Jesus Christ is "holy, harmless, undefiled, and separate from sinners." This is the one essential, and to this we must be confirmed. This, and only this is salvation. "Instead of including "seven" specific particulars, or "five, &c., &c." it embraces the *life* in its *totality*, just as *Jesus* lived it, and commanded us to "walk even as he also walked." So absolute is the inclusion that even a mouthful of bread became the pivot of the eternal destiny of the Son of God. Matth. 4:3, 4. The same for us. 1 Cor. 10:31. God is not so easy as to its quality and outcome of our being as nine-tenths of Christendom think. "To *me* to LIVE is CHRIST," and Christ is "*God* MANIFEST in the *flesh*." To understand this is to understand God and his Christ and his Bible. This is infinitely more to me than than the trivialities now so abundantly discussed as mere isolated fragments of opinion and personal preference and prejudice. Holiness and revelation according to stringent laws and principles—this sums up the life of Christ, subjective and objective. Obedience, work, an exact regulation of the outward by an eternal archetype—this makes the Christ and the Christian. This is the one essential. Idle words are words of damnation. Matth. 12:36, 37. Not a superfluous iota in the Biography of Emmanuel. When he uttered his solemn, positive injunction in John 13:14, 18, was of divine, obligatory, or was it idle? The principles we apply here is the same that rightly interprets the Divine-human Person of Christ, and his life all through. God in the flesh cannot be charged with verbosity in any symbol he has instituted. The objection of His Incarnation is the exact representation of the Eternal Mind and Will and Character. Instead of seven Sacraments, or fire with &c., he has made LIFE sacramental, and this involves the essence of human nature and all its manifestations. *This* is "*purity.*" As the Master, so the servant. It is not safe to say Lord, Lord, and claim to be holy, and not do what he enjoins. The essential fact of holiness is God, and the essential expression is the form prescribed in the word. It is written, it is written, it is written—thus the eternal Word bore testimony to the inspired record. Repentance is essential, for without it holiness is impossible. So of faith. And so of obedience, for this is as vitally related to the divine life in us by repentance and faith, as leaf and flower and fruit to the sap in the tree. "What God hath joined together, let no man put asunder." *God* has spoken, in and through human nature, in such expressions of life as befit His infinite wisdom.

Even genius itself is but fine observation strengthened by fixity of purpose.

Truth, like the sun, submits to be obscured, but like the sun, only for a time.

The Sunday School Service.

BY DAVID BAILEY.

Nov. 16th 1884.

Solomon's Sin.—1Kings 11 : 4—13.

GOLDEN TEXT : "Keep thy heart with all diligence ; for out of it are the issues of life.—Prov. 4 : 23.

[*Open the Bible and read the lesson.*]

INTRODUCTION.

Great is the contrast between the old age of Solomon and that of his father, David. The latter spent his declining years in preparing material that his son might not be delayed in building the house of God, while Solomon gave his time to building altars to please his wives, whom he had taken from among the daughters of the surrounding heathen nations.

David was not perfect by any means, but his heart "was perfect with the Lord," and when his sin was pointed out to him, he cried unto the Lord with a penitent heart, while we have no record that Solomon ever repented of his sin of half-heartedness to his God. Not many men, perhaps, are too much influenced by their wives as a rule, but I will say here that no man should allow his wife to come between him and his God. Solomon's trouble however, was with his heart rather than with his wives. His wisdom was worldly wisdom. Personal piety he did not ask for, and I am inclined to think that he never had much *true* piety. So while David, in his old age, received the promise that his son should succeed him and that the kingdom would be permament. Solomon was told that for his father's sake, he should not be humiliated, but that his son should reign over but a single tribe and that on account of the promise to David and not because the Lord did not thoroughly despise his weakness. This contrast is all the greater because, in Solomon's case we had just read of his great act of devotion in the dedication of the temple, and his great wisdom as displayed to the Queen of Sheba.

We should learn from the life of Solomon that peace and prosperity are not necessarily conducive to true piety. God, however, does not ask impossibilities, so we know that it is *possible* for a rich and wise man to be truly pious, but Solomon's fall should make plain to any one the great danger there is of a rich man being led away by the associations brought about through his riches.

LESSON.

Verse 4. "It came to pass." At least ten years have passed since the Queen of Sheba had visited Solomon but the sacred records tell us but little of Solomon's life during this time. It is probable that his seven hundred wives demanded a great deal of his attention and being mostly women of idolatrous nations the association was not conducive to Solomon's advancement, either morally or intellectually. "After other gods." We have no knowledge that Solomon ceased to worship at the altar of the true God, but his worship was not acceptable when he 'went after' other gods. So men now may approach the altar with lip-service but it amounts to nothing if the heart is divided or anything is kept back.

Verse 5. "Zidonians." Inhabitants of Zidon or Sidon, a city near Tyre. "Milcom." or Moloch. also known as the fire-god. Children were sometimes burned to death as offerings to this god, for this reason it was looked upon by the people of Israel as a greater abomination than any other of the heathen gods.

Verse 6. "Did evil." The evil was not so much in having so many wives as in allowing himself to be lead away after false gods.

Verses 7—8. It seems that he built an altar for each of the gods so that everyone of his wives could worship after the manner of her own country. This was an age in which God demanded strict obedience, there was to be no reasoning or making of excuses. Solomon was what would now be called a Liberal in religious matters, he thought it did not matter if he did assist his wives at their worship, because he still believed that the true God was far above all others, but the Lord is a jealous God and would not be satisfied with any such worship.

Verse 9. "Was angry," God is a spirit, and it would not be proper for us to apply to him the passions viewed from a human standpoint. Anger, jealousy, and hatred, perhaps should not be applied to God. His anger is like the repulsion between the like poles of a magnet. What is hateful to him cannot come

(*Continued on Fourth Page.*)